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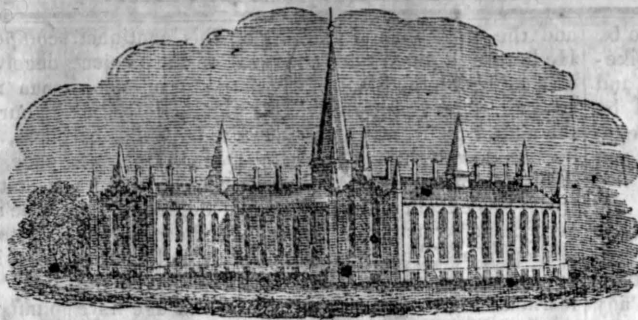
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GAMBIER



OBSERVER.

—“that THY way may be known upon earth, THY saving health among all nations.”

VOL. II.

GAMBIER, OHIO, FRIDAY, NOVEMBER 11, 1831.

NO. 11.

REV. M. T. C. WING, EDITOR.

GEORGE W. MYERS, PRINTER.

From the Banner of the Church.

BISHOP GRISWOLD'S ADDRESS

To the Sixteenth Convention of the Eastern Diocese: Assembled in Salem, September 28, 1831.

(CONCLUDED.)

While we lament these unfavorable occurrences we have much reason to rejoice and bless God, for many things of a more favorable aspect. And among the most encouraging is the removal of the Rev. Mr. Hopkins, to this Diocese who has consented to become the Assistant Minister of Trinity Church in Boston; and to superintend the instruction of our young men, who are preparing for the sacred ministry. The resolves of the late Convention of this State, and what else has in consequence been done towards the establishment of a theological School, for the benefit of this diocese, will, no doubt, be laid before you; and I have only to congratulate you on the occasion and to request, what I hope, that all suitable measures will be taken, and efforts made, to give success to this very important business. The growth of our Church, throughout the United States, is exceedingly retarded by the want of ministers. Our General Seminary, which is doing very well, cannot possibly supply our wants. The late and much lamented Bishop of New York, was so decidedly in favor of Diocesan Theological Schools, that he would not, and did not consent to the establishment of a General Seminary, but on the condition and very distinct understanding, that it should not in any degree, debar any Diocese of its right to establish one for itself. And with him I fully concurred; and not the less from my having been with the first (the excellent Bishop Dehon especially) to bring forward, in the General Convention, the motion for a General Seminary.

On the 19th of April last, the Rev. Mr. Doane was instituted Rector of Trinity Church in Boston. The Rev. Mr. Shaw has resigned the charge of the Church in Guilford, in Vermont, and become the Pastor of St. Luke's Church, in Lanesborough, of this State. The people of St. Luke's have done themselves much honor, and I trust the Church much good, in the liberal exertions they have made, in repairing their Church;—preparing a good house for their minister; raising a permanent fund for a part of his maintenance, and, quite recently making provisions for a clergyman to officiate constantly with them; a measure which, for years, I have much wished for. The labors of Dr. Chapman and others among that people were much blessed: and they now receive Mr. Shaw with great kindness and unanimity.

In Vermont, though they are suffering the most from the want of clergymen, there is the most cause for thankfulness to God; especially for the great number recently awakened to righteousness, and the very evident increase of piety throughout that State. In my late journey through it I confirmed almost three hundred, and the greater part of them, so far as man can judge, had been recently renewed in the spirit of their mind. With the exception of Shelburn and Guilford, the Churches are all in a thriving state. In the latter place, they are of course much discouraged, in consequence of Mr. Shaw's leaving them, and it

is very necessary that some one should supply the place.

The Rev. Mr. Hard has some months since left the parish in Sheldon and Fairfield, where his labors were very much blessed, and is dismissed from this Diocese. On the 14th of the last month, the Rev. Mr. Sabine was instituted into the Church in Bethel. The Rev. Richard Peck has returned from Connecticut to his former station, and is now laboring with success in Berkshire and Montgomery, and occasionally at Enosburgh; fifty-three were confirmed in his parishes. In Highgate, in the Northwest corner of the State, they are building a Church: the one building in Montgomery it is expected will soon be finished. In Cambridge, where I preached as I journeyed through it, by suitable exertions, a parish might be gathered. Two pious faithful labourers are now much wanted in that part of the vineyard.

The Rev. Mr. Cleaveland, who is in ill health, but convalescent, I left in Fairfield, where it is hoped, he may be able to perform service.

In Burlington a very respectable number of people have lately formed an Episcopal Parish, and the Rev. Dr. Chapman is, with much success officiating with them. They were about commencing the building of a Church, and the prospects there are highly encouraging. On the 26th of August, the Rev. Silas A. Crane, deacon, was, at Middlebury, ordained Priest and Rector of that Church, where he is soon to be instituted.

In Poultney the parish has much increased, and the members of it are making very great and liberal exertions to build a Church, which is already raised and covered. In Pawlett and Wells it is thought Parishes will soon be formed. On the 31st, the adjourned convention of Vermont met at Arlington when their new and very beautiful Church was dedicated to God's holy worship; in which solemnity we were assisted by several of our brethren from other states. It is called St. James' Church, and is built of stone, in excellent taste; and (though the parish is small) at the expense, of what is said, of not less than ten thousand dollars; more than three thousand of which, I was informed, has been very freely contributed by one gentleman. The next day the Rev. Mr. Perkins, their minister, was ordained Priest. In all the services, the congregations were very large.

In Bennington are good prospects: a clergyman is much needed there, and much desired. Also in a place called Perkinsville, where, for the first time, I officiated, and where the Rev. Mr. Ballard has for some time, officiated some part of his time, we may hope there will soon be a parish. But what, in my late tour through that state was most pleasing, and is most encouraging, was the ardent, religious feeling which every where prevailed, beyond what I have before so generally witnessed.

In journeying through the Diocese, and in Vermont especially, my attention has been frequently called to the wonderful effects of Temperance Societies; the good already effected seems almost incredible; and daily on our knees should we thank God for the success he has given to their labours. It is a striking proof of what great good may be effected by united and persevering effort.

In the past year, the whole number of those confirmed, at forty-seven times, is 530. Candidates admitted are John A. Vaughan, Golden

Dearth, William P. Page, James W. Cook, Daniel Leach, Erastus D'Wolf, William Friend, and Jonathan L. Woart. The testimonials of Charles Fay, George Burgess, and Lucius M. Purdy, are also signed, but have not yet been delivered to me. Justice to the candidates requires, that in such cases the record of their being received should be of the same date as the testimonials, signed by the Standing Committee. Mr. Woart has been dismissed to Virginia, and there recently ordained. The whole number of our candidates, including these last named, is eighteen. The Rev. Messrs. Joseph A. Price, William Horton, George F. Haskins, Benjamin Hale, Silas A. Crane, and William I. Perkins, Deacons, have been ordained Priests; and two only, Mathias Munroe and John Bachelor, have been ordained Deacons. The latter of these had been a minister of another denomination, and of course was not recorded as a candidate. The Rev. Messrs. Tappan, Withington, Fuller, Hard and Colton, have been at their own request, dismissed from this Diocese. The Rev. Mr. Humphrey and the Rev. A. Potter have also left us.

In compliance with a resolve of our last Convention, a circular on the subject of our Easter collection was sent to our Churches. The result I have not yet accurately ascertained. Generally, and according to their means our Churches have contributed very liberally.

What has been done by several of our State Conventions, respecting the division of this Diocese, is no doubt known to you; it is a subject which should be considered with deep deliberation and earnest prayer. Nothing has occurred to change the views which formerly, and more than once, I have publicly expressed on this subject. It is a subject that must soon be considered, and acted on, and probably no time will be more favorable for its consideration than the present. Such, however, is my confidence in the wisdom of this Convention, that I shall cheerfully acquiesce in whatever shall be your decision. I am wholly devoted to our beloved Church, and what labors it shall please the Lord, in his merciful goodness, still to enable me to perform are at your disposal.

This year Mr. Freeman Hunt, of Boston, has commenced the publication of a series of sermons, called the "American Pulpit," by clergy of our Church, which I trust will be made worthy of the patronage of our people.

It also gives me pleasure to announce that some gentlemen of our Church have, quite recently, commenced a religious periodical called the "Banner of the Church." We very much needed, and I have long wished for, a religious paper, by which intelligence and instruction, particularly important to this Diocese, and suited to its wants, may, in an easy and cheap way, be conveyed to all our people; and I earnestly wish that they would, according to their means, in such numbers take this journal, and so contribute to its pages, that it may both defray the expense of publishing, and be profitable to those who read it.

There are many other things which I intended to have noticed in this communication; but its great length has already wearied your patience. Permit me, however briefly to add, that since through God's blessings, we are likely to have greater facilities for theological instruction, it will be well for all our people, and especially our cler-

gy, and the teachers of our Sunday-School, to be continually looking for such youth as will be likely to be useful in the ministry, and encourage and help them to a suitable education. It would be a noble and most useful charity in each congregation, who are able, to educate one, who has not himself the means, for the sacred ministry. Care, however, should be taken to ascertain that the ministry is truly their object, and not the desire to obtain an education. Deep piety, and devotion to God, is far the most necessary qualification: without it, no one can be of much use in any Church; and least of all in ours of this Diocese. In various part of the five states, I find that attempts are continually made to revive and to perpetuate the old prejudice that we do not preach the doctrines of the cross, nor faithfully inculcate what our own articles and homilies contain. It is not necessary that we should judge of the motives of those who thus judge us; but it is very necessary that our practice should show how very much they depart from the truth; and that no Christians are more faithful than we in teaching the renovating doctrines of eternal life. And not only do we teach, and should more faithfully teach, "Jesus Christ and him crucified:" but it is what our people are more and more desirous to hear. At no former period have I found, in this Diocese, such a general disposition and desire to hear the pure doctrines of the Gospel.

And I say this, brethren, with no intention to discountenance the bringing forward, on all suitable occasions, the distinctive principles of our Church. The general ignorance of people in this country of what those principles are, and of the solid foundation on which we stand, renders it more necessary for us, than for any other Christians, often to give a reason of the hope that is in us, and why we differ from some other denominations. And this indeed they ought to consider, and rejoice to hear our reasons, that they may better judge whether we are apostolic and scriptural, and they can bid us God speed.*

But our preaching should generally be, what St. Paul's was, "repentance towards God, and faith towards the Lord Jesus Christ." The most regular course of teaching, is as I conceive, first to convince men of sin, next to show them a Saviour, then open to them the door of his Church, and then feed them with the bread of life. That by us "all the counsel of God" may be truly taught, and cordially received, the Lord mercifully grant for Christ's sake.

ALEXANDER V. GRISWOLD.

* This we should do, as we are commanded, with *meekness and fear*, lest by arrogance, uncharitableness, or a vain confidence of boasting, we should injure the cause which we desire to promote.

BISHOP BERKELY.

Dean Berkely, afterwards Bishop of Cloyne, made very liberal donations in lands and books to Yale College. He especially appropriated the rents and profits of a farm in Rhode Island, to the maintenance at college of the three best scholars in the Greek and Latin languages, for a portion of the time between the taking of the first and second degrees, and the surplus was to be distributed in Greek and Latin books among the best of the undergraduates in Latin composition.—Bishop Berkeley was in many respects an extraordinary man. He devoted his talents, his pen, and his property to promote the best interests of mankind, and his name ought to be cherished and held in grateful remembrance by all the friends of this institution. He carried his ingenious and sometimes eccentric speculations into every department of knowledge, metaphysical, scientific and practical. His romantic and enterprising character, his learning and taste, accompanied by a disposition for extending an active benevolence, and recommended by the most engaging simplicity of heart and purpose, attracted the attention and engaged the affections of his contemporaries. His society was courted by the most celebrated wits and scholars of the Augustan age of Queen Anne, and he took an honorable share in their periodical publications. But some of his noblest efforts and most generous views were directed to schemes for the conversion of the Indians to Christianity,

and the promotion of learning on this continent. He bestowed much time and zeal on the project of a college in the island of Bermuda for missionary and literary purposes. This plan, as well as the author of it, was pronounced to be whimsical by the downright and sarcastic Doctor Douglass in his *Historical and Political Summary*; and he treats this excellent man with some degree of severity, and principally, I apprehend, because the Bishop in his Treatise on Tar Water, had ventured without license to enter the precincts of the learned doctor's profession. We of this age have not much concern with the obsolete physics and metaphysics of that day, but the noble acts and moral worth of such a man will endure through all generations; and it was as flattering to that College as it was honorable to Bishop Berkely, that the institution in its then infant state, should have attracted the notice of a stranger, and the patronage of a scholar of such various endowments and distinguished name. He has left us the grateful evidence on record, that he saw with a statesman's eye and poet's enthusiasm, that the Ball of Empire was taking a west ward course; and that the *fifth and last act* in the *great drama* of human affairs, and *Time's last and noblest offspring*, were to be exhibited on this side of the Atlantic.

[Chancellor Kent's F B K address.]

A VISIT TO POMPEII.

Yesterday we visited *Pompeii*, the place which appears to me the most interesting place in the world. How shall I relate to you the wonder of this town, its houses, temples, and streets, all again brought to view, where, from many vestiges still remaining, the very employments of its inhabitants may be traced! In one place, supposed to have been a coffee-house, the marks are still to be seen, where the wet cups had stained the slab of marble before the door. In a shop where oil had been sold, the jars still remain.

Conceive the effect of walking through streets, houses, temples, and theatres, which for nearly two thousand years lay buried so entirely under ashes and pumice-stone, that until accidentally discovered, the place where it stands could not be ascertained.

If we contrast the original state of this city, with the scene which it now presents, what a lesson does it afford! Let us picture to our imagination the busy crowd with all their various occupations, some pressing forward to the scene of festive joy, some filling the idol temples, some flocking to the courts of justice, some standing idle in the market-place, or dealing out their wares to those who bid for them: all thoughtless of the impending danger, when the decree went forth and the destructive shower of ashes overwhelmed them. In vain did they call on their gods to deliver them. They were metal and stone; they could not hear. At the omnipotent command of the Most High, from the mountain issued forth coals of fire. The thick darkness involved them, and suddenly were hurled in one common destruction, the idols, their temples, and their worshippers. In a dark cellar, under ground, twenty-seven miserable fugitives sought refuge: here they found only a prolongation of misery. It is seen, by a breach in the wall, that they had been endeavoring to effect an escape. But even here the fire penetrated, and all around was filled with cinders and ashes on which the rain falling, formed a kind of cement, in which the skeletons were found encrusted.—*Christian Obs.*

REFORM OF MORALS.

The crisis has come. By the people of this generation, by ourselves probably, the amazing question is to be decided, whether the inheritance of our fathers shall be preserved or thrown away; whether our Sabbaths shall be a delight or a loathing; whether the taverns, on that holy day, shall be crowded with drunkards, or the sanctuary of God with humble worshippers; whether riot and profaneness shall fill our streets, and poverty our dwellings, and convicts our jails, and violence our land; or whether industry and temperance, and righteousness shall be the stability of our times; whether mild laws shall receive the cheerful submission of freemen, or the iron rod of a tyrant

compel the trembling homage of slaves. Be not deceived. Human nature in this State is like human nature every where. All actual difference in our favor is adventitious, and the result of our laws, institutions and habits. It is a moral influence, which, with the blessing of God, has formed a state of society so eminently desirable. The same influence which has formed it, is indispensable to its preservation. The rocks and hills of New England will remain till the last conflagration. But let the Sabbath be profaned with impunity, the worship of God be abandoned, the government and religious instruction of children neglected, and the streams of intemperance permitted to flow, and her glory will depart. The wall of fire will no more surround her, and the munition of rocks will no longer be her defence.

The hand that overturns our laws and altars, is the hand of death unbarring the gate of pandemonium, and letting loose upon our land the miseries of hell. If the Most High should stand aloof, and cast not a single ingredient into our cup of trembling, it would seem to be full of superlative woe. But he will not stand aloof. As we shall have begun an open controversy with him, he will contend openly with us. And never, since the earth stood, has it been so fearful a thing for nations to fall into the hands of the living God. The day of vengeance is in his heart; the day of judgment has come; the great earthquake which sinks Babylon, is shaking the nations, and the wave of the mighty commotion is dashing upon every shore. Is this then a time to remove foundations, when the earth itself is shaken? Is this a time to forfeit the protection of God, when the hearts of men are failing them for fear, and for looking after those things which are coming upon the earth? Is this a time to run upon his neck and the thick bosses of his buckler, when the nations are drinking blood, and fainting, and passing away in his wrath? Is this a time to throw away the shield of faith, when his arrows are drunk with the blood of the slain? to cut from the anchor of hope, when the clouds are collecting, and the sea and the waves are roaring, and thunders are uttering their voices, and lightnings blazing in the heavens, and the great hail is falling from heaven upon men, and every mountain, sea and island, is fleeing in dismay from the face of an incensed God?—*Beecher.*

From the Presbyterian.

RECOLLECTIONS OF A COUNTRY PASTOR.

Some ten or twelve years ago, while a student at — College, I became acquainted with W. — We were classmates, but not associates; for our feelings and views were dissimilar. There was a little band in the institution at that time, who professed to be the followers of the Lamb, with that little band I was connected, and precious were the hours, when withdrawn from the ungodly around us, we mingled our prayers and praises at the throne of grace. W. was not one of this number. On the contrary, if I had been called on to name those among my fellow student who were least likely to be brought under the influence of divine truth, he would have had a conspicuous place in the list; but Jehovah's thoughts are not as our thoughts, neither are his ways our ways.

It formed a subject of daily petition in the secret and social worship of the little company I mentioned, that the Lord would revive his work among us. That petition, indeed by his Holy Spirit, he was pleased graciously to answer. We were brought to feel it our duty, not only to beseech the Lord to awaken our ungodly companions in study, but also to beseech them, in Christ's stead, to be reconciled to God:—with trembling hearts we attempted the performance of duty, and our efforts, by God's blessing, were crowned with a good degree of success. Something like twenty of our companions were brought under deep and permanent conviction. They fled to Jesus, and rejoiced in God's appointed method of salvation. One of the earliest converts in this season of refreshing, felt (as true converts always feel) an earnest desire for the welfare of his impenitent friends. Under the influence of these feelings, having derived advantage from the perusal of "Doddridge's Rise and Progress of Re-

ligion in the Soul," he was led to put it into the hands of W., and it pleased God, by means of the solemn and pungent truths of his word, with which that admirable book abounds, to arrest this careless sinner, and make him feel the terrors of the world to come.

One afternoon, a few days after W. had begun to peruse the book, I was sitting in my room, in the interval between the public prayers, with which the college exercises are daily closed, and the hour of supper; a hasty knock was heard at the door, and, upon an invitation being given to enter, W. presented himself, and, with a voice and manner betraying great distress, requested me to come immediately to his room. I complied with the request, and upon our entering the apartment, he took up a copy of Doddridge, which lay open on the table, and pointing to a page which he had marked, without uttering a syllable, cast himself upon the bed, which was literally shaken with the agitation of his frame, and wet with the tears which flowed in streams from his eyes. Never before had I seen such deep anguish of soul manifested by any one, and never since, except in a single instance, in the little flock over which I watch, have I beheld an individual so near to despair in view of his sins. That passage in Doddridge which was the occasion of such pungent distress in the breast of W., was the following very solemn one: (Chap. III. Sec. 7.) "I have been telling you that you may immediately die. You own that possibly you may. And can you think of any thing more terrible? Yes, sinner, I will tell you of one thing more dreadful than immediate death, and immediate damnation. The blessed God may say, *As for that wretched creature, who has so long trifled with me, and provoked me, let him still live; let him live in the midst of prosperity and plenty; let him live under the purest and most powerful ordinances of the Gospel too; that he may abuse them, to aggravate his condemnation and die under seven-fold guilt, and a seven-fold curse. I will not give him grace to think of his ways for one serious moment more; but he shall go on from bad to worse, filling up the measure of his iniquities, till death and destruction seize him in an unexpected hour, and wraath come upon him to the uttermost.*"

Having read the passage, I conjectured at once what particular point pressed most heavily upon the mind of W., and the few broken expressions which I succeeded in drawing from his lips, satisfied me that I had conjectured rightly. He had taken up the idea that he was "*that wretched creature*" given up of God to a reprobate mind, and suffered to live only to fill up the measure of his iniquities. This view of his situation had been confirmed, (as I afterwards learned from him,) by a circumstance which had taken place but just before. Previously to his calling on me, he had gone to the room of another professor of religion to unburden his mind; but that individual being engaged in some branch of study, and knowing nothing of his feelings, declined entering into conversation with him; this upon one who was already disposed to write bitter things against himself, had the effect of greatly increasing his distress. God has indeed given me up, (thought he,) and his children are unwilling to converse with such a wretch—yet I will make one effort more to obtain direction from them, before I resign myself to entire despair. Led by such feelings, he called on me, and apprised me of his situation, in the manner already described.

Having ascertained, as I said, the particular state of his mind, I endeavored to assure my trembling fellow sinner, that "to the Lord our God belong mercies and forgivenesses," that "it was a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners;" and that if he were sincerely sorry for his sins, and felt a desire to confess and forsake them, it was evidence that he was not in the fearful condition described by Doddridge. I advised him to pass over the remaining chapters in which that author endeavors to bring the sinner under a sense of his guilt before God, and read that in which "news of salvation by Christ are brought to the convinced and condemned sinner." After considerable more conversation of this sort, we bowed our knees together at the throne of grace,

and W., I believe, with the spirit of the publican, breathed forth the prayer, "*God be merciful to me a sinner.*"

I then left him, to bless the Lord for his unexpected and glorious display of power and grace, and to tell the little band what God had wrought in answer to our prayers.

In a few days from that time W. was rejoicing in the hope of pardon, and soon joined himself to the company of those, who but a little while before, had been the objects of his ridicule. His subsequent conduct has been in consistence with the declaration of the apostle; "If any man be in Christ he is a new creature: old things are passed away; behold, all things are become anew." After prayerful and mature deliberation, W. determined to devote himself to the work of the ministry, and having completed his collegiate and theological course, he became a zealous and successful preacher of the Gospel.

In a very unexpected and providential manner he was led to take charge of a feeble flock, which had been gathered in the suburbs of one of our largest commercial cities. It soon became manifest to all acquainted with him, that he possessed, in an eminent degree, a talent for laboring in the highways and hedges, and that that talent was not buried in the earth.

The Lord smiled on his exertions, and the little flock to whom he preached the Gospel, was increased to a multitude. But while thus blessed in his ministry, W. was not at ease in his mind—the perishing condition of the millions of the heathen, and the command of Christ, "Go ye into all the world, and preach the Gospel to every creature," pressed upon his spirit, and led him at length to determine to exchange the life of a domestic, for that of a foreign missionary.

Having selected one to be "a help-meet for him," whose views were congenial to his own, he made a tender of his services to one of the largest and most efficient institutions for Foreign Missions in our country, and was accepted, and a field of labor assigned him in a far distant heathen clime. During the time he remained in this country, he continued to preach to the flock among whom he had labored from the period of his entrance into the ministry, and with growing zeal besought the followers of the Lamb to walk worthy of Christ, who had called them to his kingdom and glory, and the unconverted to be reconciled to God.—The season for his departure being come, he commended them to God, and with mutual tears they took leave of each other.

In company with his partner in life, and his brethren who had devoted themselves to the same labor of love, he bade adieu to weeping friends and his native lands, animated by the sentiments of the beautiful missionary hymn sung on the occasion:

"Shall we whose souls are lighted
By influence from on high;
Shall we to men benighted,
The lamp of life deny?

"Salvation, O Salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has heard Messiah's name."

After a prosperous voyage W. and his companions reached the place of their destination in safety, and were joyfully welcomed as fellow laborers by their brethren who were in the field before them.

The letters which he has written since his arrival there, show, that the same feelings which led W. to leave his friends and country still operate in his breast; while he is not insensible to the value of the privileges he has left behind, he has not a wish to return to them, but blesses God that he has lived to reach heathen ground, and says, with the apostle Paul, "unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ." G. N. J.

THE RAINBOW.

Little Susan had hidden her eyes in her mamma's lap, during the violence of a loud thunder storm, and expressed herself as being much alarmed. But the thunder ceased to roar, and the red lightning to flash: and she ventured to walk towards the

window, and hastily exclaimed as she gazed upon the clouds, "Look, mamma, what a beautiful rainbow; how clear and bright the colors are!" "It is, indeed, a beautiful sight, replied the lady; "reach me, the Bible, and you shall read about it." Susan ran and brought the holy book; and if, my reader, you will take the trouble to look in yours, you will find, in the 9th chapter of Genesis, and the 11th verse, and some following ones, the interesting part. There we have the kind promise of God, that he will not destroy the earth by water. The deluge was a great flood, that spread over the whole habitable globe, had destroyed every thing that had life, except what the ark contained; and when the awful destruction was all over, God gave this gracious promise; "My bow will I set in the clouds;" and as a proof that this gracious being has not forgotten his word, you, my dear girl, have seen this glorious sight. Whilst they were talking the beauteous rainbow gently faded away, until it was almost gone when Susan remarked—"How true was our minister's text last sabbath morning—'God is not a man that he should lie, nor the son of man that he should repent: he hath said and will he not do it? he hath spoken, and will he not make it good?'"—"Yes," answered mamma, "and our kind minister also said that God will be as faithful to his threatenings as his promises; and if he has declared that he will bless the saints, he has also assured us that he will punish the wicked; and little girls and boys should be very careful that they sin not, in thought, word or deed. God will by and by again destroy this lower world, not by water, but by the fires of the last day; for the trumpet shall sound, the dead shall be raised, the stars shall fall from heaven and this world shall be burnt up; then shall sinners be alarmed and afraid; but the children of the Most High, who, while sojourning below, lived for heaven, they shall be received to climes of glory, to go no more out. May you, my beloved Susan, join that immense multitude, which no man can number, and sing through countless ages the song of Moses and the Lamb—Unto Him who hath washed us in his own blood—be glory for ever. Amen."—*Vermont Chronicle.*

From the Episcopal Recorder.

Mr. Editor.—I am not quite certain, whether men of business are generally aware that the statute-book of Jehovah has the following clause:—"No covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." By a man who is covetous, who makes an idol of wealth, I understand one, who *cares*, actually *cares*, more for his wealth than for the glory of God. In the word *cares* I do not refer to the decision of his reason, but to his real feelings and actual conduct. Every man has some leading object of his life, to which every thing must bend, in reality, if not in form. But the apparently covetous man may tell us, that he designs to glorify God by means of his wealth, and so attempt to justify his excessive ardor in its pursuit. If, however, he is dishonest in his business transactions, can the desire to glorify God be his motive to this latter sin. Can the man who accumulates the wages of iniquity do it in the service of God? But if not we have a simple test, that may decide the case of hundreds, who profess the best of motives, in their most eager pursuit of earthly treasure.

The writer trembles for some fair professors of religion, when contemplating the solemn declaration, that no covetous man has a prospect of heaven. He fears, in that case, some whose hopes of heavenly bliss are sanguine, are loading themselves with weights sufficient to sink them to the lowest hell. Should this article meet their eyes, will they in kindness to their own souls examine the matter: "*for what is a man profited if he should gain the whole world and lose his own soul?*" Were it not better to cast his gold and silver into the sea, to burn his notes, and deeds, and mortgages, to alienate for nothing all his real estate, than to enjoy them a few days, and then sink into the bottomless pit? "O what folly, to exchange the heavenly inheritance for an earthly one, though it were an empire held by the rights of private property!"

C. S. A.

For the Gambier Observer.

ACTING IN CHARACTER.

There is a beauty and propriety in Christian conduct, when it is perfectly in character, which cannot fail of meeting with universal approbation. By acting in character, I mean such a course of conduct as we have a right to expect from the professions which men make, and from the objects which they have in view. If an individual have in view only the acquisition of wealth, or the attainment of greatness our admiration is bestowed upon his actions when they are altogether directed by the maxims which usually result in success. On the contrary, our feelings prompt us to condemn him, when we see him ever disposed to start from the path which he proposes to pursue, and spend his time and energies upon things which, though valuable in themselves, are but little conducive to his great object. We give him no credit for firmness of resolution, and stability of mind. Our applause does not follow him in his fickle and changeable career.

When the high objects of Eternity are proposed to be pursued, how strongly are our feelings of approbation or of disapprobation excited, according as we see men giving themselves up to the pursuit with all the ardor of a soul animated with the hopes of the Gospel, or engaging in it with a remissness that would be condemned in the meanest earthly undertaking. The common sentiments on propriety of conduct require of the Christian the most fervent zeal, and the most unceasing industry. It is in this way alone that he can give full proof of his sincerity. It is in this way alone that he can hope to prevail on others to go with him, to share in his hopes, and to indulge in his expectations.

The Christian professes to believe the world is at enmity with its Maker. What declaration can be more appalling than that mankind have thrown off the allegiance they owe to their rightful sovereign, and that without a reconciliation the fearful consequences of rebellion must be suffered? Who believing this, can manifest indifference in regard to his own fate or that of others? What conduct ought the admission of this truth to produce? Any thing but indifference, but ease, but slumbering in security, but folding the hands to sleep, when the vengeance of the Almighty is thus deeply provoked, when every nerve ought to be strained to the utmost to escape the doom that must in the end overtake unrepented sin. But the Christian believes more. He believes that a way through the satisfaction of a crucified Saviour has been opened up to the Mercy Seat of God—he believes that those who embrace not the offers of the Gospel, are exposed to the severest punishment, which justice can demand for a law that has been violated, and for an atoning sacrifice that has been contemned. What conduct will the belief of such truths allow a man to exhibit! It will not permit him to live as others live, who never carry their thoughts forward beyond the limits of time. It will not permit him to see things as others see them whose eyes have never been enlightened with the light that beams from the pages of Revelation. No. He must live as one who feels that it cost the sacrifice of the Son of God, to save Him from everlasting woe, that he is under an obligation, as great as can weigh with an intelligent mind, to devote himself unreservedly and freely, to the service and glory of his Redeemer. He should feel that he has one great object to solicit his attention, to adorn the Gospel of Jesus. This he must do in the cultivation of his heart, in exhibiting every trait of the Christian character, in the exercise of the social affections improved and exalted by the influence of the grace of God upon them, in urging those around him, from earthly pursuits to engage in those of a heavenly nature, to repent of their sins, and yield up their hearts to the demands of Religion, in doing all that lies in his power both by precept and example to convince an unbelieving world of the truth and importance of the things of another and an unseen state of existence. If the Christian do all this, he will act in character. The influence of religious truth will be manifested by him. That discrepancy between precept and practice, which is so disgraceful to

the individual and injurious to the cause which has him for its advocate, will not be laid to his charge. Though many may not be able to enter into his feelings, and go along with him, yet all will admire his undeviating conduct, and his evident sincerity. Religion as far as he is concerned will not be taunted with the reproach that she has not so firm a grasp upon the minds of her friends as the world has upon the affections of its followers, and were all Christians to live in this manner, few would be found taking the dark and unsolaced ways of Deism and infidelity, instead of the path which leads to the pleasures that are at the right hand of God. It is this acting in character, acting as the high objects and hopes of Christianity naturally inspire which alone can make the Christian useful to others, and produce in his bosom that tranquility and peace which the world can neither give nor take away.

Civ.

THE LITURGY A BARRIER TO UNITARIANISM.

The following extract is from a series of *Letters on the introduction and progress of Unitarianism in New England*, published in the "*Presbyterian*."—It contains an account of the difficulties which accompanied the only successful attempt, in this country at least, to introduce Unitarianism into an Episcopal church. It is also interesting and valuable as a relic of the early history of a sect, which soon after produced so wide a defection in the ranks of congregationalism, and seized upon the richest and best endowed University in our land.

The writer states that as early as the close of our Revolution the leaven of unitarianism was working in secret, and gradually diffusing itself among an unsuspecting and confiding people. But the first event which brought it into notice was the settlement of Dr. Freeman as minister of King's chapel in Boston.

King's chapel, was formerly the principal Episcopal church in the city, and the most considerable establishment of the kind perhaps in New England. It was here, before the Revolution, that the provincial governors usually attended public worship. Dr. Freeman was employed as a lay reader in this church in 1782; and, whether a Unitarian or not, he continued for three years to use the liturgy of the Church of England, and to engage and lead in Trinitarian worship.

But in 1785, the minds of the people being in a measure prepared for it, he attempted a change; and with no small uneasiness and opposition from various quarters, and the loss of a number of his hearers, he succeeded at length in accomplishing his purpose. "The plan of Dr. Clark's reformed liturgy was adopted," and the worship became such as a high Arian might consistently offer. Dr. Freeman allows in a letter to Mr. Lindsey, dated July 7, 1786, that his new liturgy was not such as he should himself prefer, but insists that it was all which the people could be persuaded to adopt. "I wish," says he, "that the work was more worthy of your approbation. I can only say that I endeavored to make it so, by attempting to introduce your liturgy entire. But the people of the chapel, were not ripe for so great a change. Some defects and improprieties I was under the necessity of retaining, for the sake of inducing them to omit the most exceptionable parts of the old service, the Athanasian prayers. Perhaps in some future day, when their minds become more enlightened, they may consent to a further alteration."

A difficulty still remained, as Mr. Freeman had not received ordination, and it was doubtful whether Episcopal ordination could be obtained for him. As this, however, was a point "upon which some of his hearers laid much stress," it was determined to make the attempt; and accordingly application was made for ordination, first to Bishop Seabury of Connecticut, and afterwards to Dr. Provost, bishop of New York.

It is not easy to reconcile these repeated applications of Dr. Freeman to obtain Episcopal ordination, with that honesty and openness of character for which, in the estimation of many he is distinguished. He must have known that the Church necessarily required, in all candidates for ordination, a profession of attachment to its *doctrines, discipline, and worship*; and he could hardly have

presented and repeated his request, without making up his mind, in case it were granted, to comply with established rules. He must, moreover, have been acquainted with the ordination service of the Church, and have known that, in receiving ordination, he must *seem*, at least, to approve of this service, and to unite in it. Still he knew that (Unitarian, Humanitarian, as he was) he could not make a show of uniting in this solemn service without the most manifest insincerity. And yet he did apply repeatedly for Episcopal ordination, and would have received it at the hands of the American bishops, if it could have been obtained. He confesses, in one of his letters, that he "should have acted wrong" in receiving ordination in this way; and says, "I shudder when I reflect to what moral danger I *exposed myself*, in soliciting ordination of the American bishops." But is there no sin, I ask, in seeking, and attempting to do a wrong action, even though our design is defeated? And how much better is he who solicits the opportunity of acting insincerely in one of the most solemn transactions of life, and fails, than he whose purpose is accomplished?

On the whole, must we not conclude, that, had Dr. Freeman fallen into some Congregational church, instead of an Episcopal one, where he could have modified his worship without attracting public attention, and been ordained without examination, his Unitarianism would have been as closely concealed, as that of his cotemporary brethren. But the liturgy of the Church of England stood directly in his way; and he was obliged, either to relinquish his proffered parish, or to avow his sentiments, alter his prayer book, and endeavor to carry the parish with him. He preferred the latter course, and he succeeded in it. He failed of receiving ordination from the American bishops, and was ordained (if ordination it can be called,) by the wardens of his church, Nov. 18, 1787. The senior warden "laid one hand upon him, and with the other delivered him the Bible, enjoining him to make that sacred book the rule of his faith and conduct."

Dr. Freeman has been instrumental in spreading Unitarianism, not so much by his own preaching or publications, as by circulating the writings of English authors. He early opened a correspondence with Mr. Lindsey of London, received copies of Lindsey's and Priestley's theological works, and procured for them all the attention and circulation in his power. A set of these works was presented to "the Library of Harvard College, for which, as a very valuable and acceptable present," Mr. L. "received the thanks of the President and Fellows."—"Though," says Dr. Freeman to Dr. L. "it is a standing article of most of our social libraries, that nothing of a controversial nature should be purchased, yet any book which is presented is freely accepted. I have found means, therefore, of introducing into them some of the Unitarian tracts with which you have kindly furnished me. There are few persons who have not read them with avidity."

THE LIVING AND THE DEAD.

There is nothing in our nature stronger or more universal than that which insists upon respect for the dead. It is found in every age and nation. The savage shows a kindness and reverence to the dead, which he never pays the living; and enlightened man ranks it amongst the most sacred of his duties, to offer the last sacrifice of affection at the grave. If the belief prevailed now, as in ancient days, that the spirits of the unburied suffered from the neglect of their friends, this feeling might be more easily accounted for; but it does not seem to partake of superstition; it is rather sentiment, enlightened, just, and manly sentiment, influencing not only the intelligent, but many beside, who in general seem to be strangers to strong and delicate feeling. The light-hearted soldier, at the grave of his comrade, feels a heaviness which makes him a better man for the time; the rough seaman leans thoughtfully over the side of his vessel, till the waters which the plunge of the corpse have broken are calm and unconscious again. At every village funeral, when the dead lies in the midst of the living, with a fixed and calm serenity on his brow—with an unsearchable depth of meaning in

his features, which no mortaleye may read—if it be only a child perishing in the daybreak of his existence, whose loss will be as little felt in the world at large as the withering of a garden-flower—still he is for the time invested with the commanding majesty of death; children join their hands and look timidly around them, old men lean upon their staves and ponder; though *among them*, he seems no longer *of them*; the air of gentle and firm reserve on his countenance gives the impression that he sees what we cannot see, hears what we cannot hear, and is already acquainted with those mysteries of the future, which the living desire and yet tremble to know.

Neither does this interest in the dead cease when they are hidden from our eyes. It follows them to the grave, and makes us regard as sacred the place where we laid them. The burial-place is the retreat of the thoughtful; the shoes of care and passion are put off by those who enter the lonely ground. It has a good effect upon the feelings; it makes the unfortunate more reconciled to this world, and the gay more thoughtful of another. The cold ghastliness of the sculptured marble—the gray stone, sinking, as if weary of bearing its unregarded legends of the ancient dead, the various inscriptions showing, some times what the dead were, but still oftener, what they ought to have been, subdue the heart to sadness though not to gloom. And what a lion in the path is the public feeling, to all who would disturb the repose of the tomb! It is easier to rifle the mansion of the living, than the narrow house of the dead; for the living can protect themselves, and therefore are less regarded, while the whole moral force of a wide region is at once in arms to resent an insult offered to the dead. This feeling may be excessive—perhaps it is—but no one can deny that it is energetic and strong. We do not condemn nor defend it; but the thirsty vengeance with which it pursues offenders, shows how deep is the reverence of the living for the dead.

One reason why the home of the dead is thus sacred, is, that this is the place where we lose them. Up to this place we follow them through the changes of life and death; but at the gate of the tomb, they are taken and we are left. We are forcibly driven back, and the mind loses itself in earnest conjectures respecting their destiny—what it may be, now it is thus widely separated from ours. The most striking view we ever saw of the great cataract of our country, represented simply the waters above, and the long line where they leap to dash below; the rest was left to the imagination, which made out for itself a more profound impression of the grandeur of the scene, than representation or description by measure could possibly have given. Thus it is with the surface of the ground where the dead are laid: hitherto we come, but no further; we see not how nor where they are gone; this is the boundary beyond which the living cannot go nor the dead return; and it arrests and chains the imagination, like the place in the ocean where some gallant wreck went down.—*North American Review, for October.*

NATURAL DREAD OF DEATH.

It seems to us strange, it seems to us as if all were wrong, in a world where from the very constitution of things, death must close every scene of life, where it hath reigned for ages over all generations, where the very air we breathe and the dust we tread upon was once animated life—it seems to us most strange and wrong that this most common, necessary, expedient, and certain of all events should bring such horror and desolation with it; that it should bring such tremendous agitation, as if it were some awful and unprecedented phenomenon; that it should be more than death—a shock, a catastrophe, a convulsion as if nature, instead of holding on its steady course, were falling into irretrievable ruins.

And that which is strange, is our strangeness to this event. Call sickness, we repeat, call pain, an approach to death.—Call the weariness and failure of the limbs and senses, call decay, dying. It is so; it is a gradual loosening of the cords of life and a breaking up of its reservoirs and resources. So shall they all, one and another, give way. "I feel," will the thoughtful man say—"I feel

the pang of suffering, as it were, piercing and cutting asunder, one by one, the fine and invisible bonds that hold me to the earth. I feel the gushing current of life within me to be wearing away its own channels. I feel the sharpness of every keen emotion, and of every acute and far penetrating thought, as if it were shortening the moments of the soul's connection and conflict with the body." So it is, and so it shall be, till at last, "the silver cord is loosened, and the golden bowl is broken, and the pitcher is broken at the fountain, and the wheel is broken at the cistern, and the dust returns to the earth as it was, and the spirit returns to God who gave it.

No—it is not a strange dispensation. Death is the fellow of all that is earthly; the friend of man alone. It is not an anomaly; it is not a monster in the creation. It is the law and lot of nature.

"Not to the eternal resting place
Shalt thou retire alone. Thou shalt lie down
With patriarchs of the infant world, with kings,
The powerful of the earth, the wise and good;
Fair forms and hoary seers of ages past,
All in one mighty sepulchre. The hills,
Rock-ribbed and ancient as the sun; the vales
Stretching in pensive quietness between;
The venerable wood, rivers that move
In majesty, and complaining brooks,
That make the meadows green, and pour around all,
Old Ocean's gray and melancholy waste—
Are but the solemn decorations all,
Of the great tomb of man."

But of what is it the tomb? Does the spirit die? Do the best affections of the soul go down into the dark and silent grave? Oh! no. "The narrow house and pall, and breathless darkness," and funeral train—these belong not to the soul. They proclaim only the body's dissolution. They but celebrate the vanishing away of the shadow of existence. Man does not die, though the forms of popular speech thus announce his exit. He does not die. We bury, not our friend, but only the form, the vehicle in which, for a time, our friend lived. That cold, impassive clay, is not the friend, the parent, the child, the companion, the cherished being. No, it is not; blessed be God that we can say—*It is not.* It is the material world only that earth claims. It is "dust" only that "descends to dust." The grave!—let us break its dread dominion. It is the place where man lies down his weakness and infirmity, his disease and sorrowing, that he may rise up to a new and glorious life. It is the place where man ceases—in all that is frail and decaying—ceases to be man, that he may be in glory, in blessedness, an angel of light.

Why then should we fear death, save as the wicked fear and must fear it! Why dread to lay down this frail body in its resting place, and this weary aching head, on the pillow of its repose? Why tremble at this—that in the long sleep of the tomb, the body shall suffer disease no more, and pain no more, and hear no more the cries of want and the groans of distress—and far retired from the turmoil of life, that violence and change shall pass lightly over it and the elements shall beat and storms sigh unheard around its lowly bed? Say, ye aged and infirm, is it the greatest of evils to die? Say ye children of care and toil, say ye afflicted and tempted, is it the greatest of evils to die?

Oh! no. Come the last hour in God's own time!—and a good life and a glorious hope shall make it welcome. Come the hour of release!—and affliction shall make it welcome. Come the hour of re-union with the loved and lost of earth!—and the passionate yearnings of affection, and the strong aspiration of faith, shall bear us to their blessed land. Come death to this body—this burdened, tempted, frail, failing, dying body!—and to the soul, come freedom, light and joy unceasing! come the immortal life! "He that liveth"—saith the conqueror over the devil—he, that liveth and believeth on me shall *never die.*"

ADVENTURE OF A SABBATH SCHOOL TEACHER.

Some years since, I was walking in the suburbs of one of our large towns, in pursuit of Sunday school children, when my attention was drawn to a miserable looking dwelling. On entering it, I observed a group of little children, whose appearance

bespoke extreme poverty, but among them one of a most lovely countenance. I drew her toward me, and asked if she would like to go to Sabbath school. "Oh yes if mother can spare me, was her ready answer. The mother sat busily at work, but her countenance wore the expression of sorrow—that despairing sorrow which seems to hope for no alleviation but the grave. Her Husband, (I afterwards learned,) was intemperate, herself neat, frugal and industrious, toiling on alone, just able to cover and feed her little ones. The singularly interesting appearance of her little girl determined me to plead with the mother to "spare her" for the Sabbath school, and she at length consented. The next Sabbath I watched the door for the entrance of the child, and soon had the pleasure of leading her to my class. But if when sitting in that poor hovel, I thought I had found a pearl, judge of my surprise, when conversing with this little girl, to find her a lamb of the Saviour's fold! I shall never forget the expression, as she raised her dark beaming eyes, and modestly said, "I hope I love the Saviour."—Many years passed by, still she was my scholar, and through this long and happy period our mutual affection strengthened, and she would often visit me to relate her little sorrows; for in her home, she often had to flee from her earthly father in his fits of intoxication, to hide herself under the wing of her heavenly Father. In the good providence of God, through the agency of her Sabbath school friends, she was removed from her abode to a Christian family, where she was cherished and instructed with great kindness. It is sufficient to add, that she is now a useful member and ornament to society, moving in a highly respectable sphere, a happy wife and mother.—*S. S. Treasury.*

ALWAYS RECOMMEND THE SABBATH SCHOOL.

"I'm going to the Sabbath School now—" "I'm going to the Sabbath school!" joyfully exclaimed a little fellow, to whom I gave a small present, accompanied with a few commendatory remarks in relation to the Sabbath school.—His little eyes brightened and his countenance bespoke the purpose of his heart, as he uttered these words. May not teachers often recommend the Sabbath school, to those poor children, with whom they daily accidentally meet; and in this way be of lasting benefit to some young immortals, who might otherwise be suffered to grow up in ignorance and sin? A teacher should be ready, at all times, and in every place, to recommend this humble institution, and invite the wandering lambs to the precious fold, into which if they enter, it may prove to their souls the entrance of eternal blessedness. Never suffer an opportunity to pass by, if there is the least expectation of doing good. For there are other duties devolving upon a Sabbath school teacher besides those which he owes to his class. He must labor to build up the whole school, and enlarge the number of scholars—and how can he better perform this duty than by inviting from the highways and hedges, all those with whom he daily meets, to come in and learn the way to life everlasting.—*S. S. Instructor.*

A PARTY MAN.

A party man is seldom an agreeable companion. His theory is so narrow, and his creed so small, that like his shoes, they seem made for his exclusive use. He is amazed that any one should doubt the accuracy of his system, because he is satisfied with it. His judgment is biased, and resembles a pair of scales, of which the beam is forever awry. General society is so imperfect, he cannot endure it; and in the investigation of its laws, his aim is, not to enjoy that which is right, but exult over that which is wrong. He fares, therefore, as a certain countryman did, who took the trouble of extracting the husks from a bushel of wheat: he has the chaff for himself. He surveys creation through the medium of a contracted vision, and is apt to forget that he is not the only man who has a claim upon the bounty of the skies. He pities people who differ from his persuasion, and wonders how it is that others dream of being right. He revolves in a circle of which the centre is himself. Those who are squeezed in

with him are the lucky few: all without are nothing, if not something worse. Unused to much thinking, and too impatient to pursue it, petty purposes, and a kind of pin's head policy are all he compasses. His cause appears great, because he will look at no other. A maggot in a nut might come to the same conclusion, and for a similar reason, because he has a maggot mind. He is struck with the degeneracy of all around. People, too, are so ignorant. And if wisdom should die with him, matters, he is sure, would be worse. In these sweeping censures he never suspects the prejudices of his own mind; though they produce a jaundiced yellowness on all he inspects. Of this every body is sensible but himself. They smile at his folly; and were it not that he flies off at a tangent, some charitable person might undertake to undeceive him. He expects, after death, to go to heaven. It is devoutly to be hoped he may. That, he thinks, is a place just large enough to contain himself, and those who subscribe to his opinions.

THE CHURCH.

We cannot but be struck when this term falls upon the ear or meets the eye in a thousand different connections, with the thought—how different is the meaning which it now conveys, from that attached to it in the sacred Scriptures. The Church is too often presented to us with all the characteristics of a human institution. The features which which are brought out in boldest relief, bear little resemblance to its divine original. The laws which elicit the deepest interest from its members, are too often those which are human in their origin, and defective or erroneous in their application. The process by which they are formed, is much the same in ecclesiastical and in political bodies, and too often, alas! is the result in both influenced by the corrupt passions of human nature. And when we look to the living members of the Church, to some of those who are most prominent in the direction of its affairs, it is impossible to discover any material difference between them and the men of the world. In fact there are some who seem equally at home in the world and in the Church; who bring the same worldly principles and the same unsanctified spirit to bear upon the interests of both.

These things indeed do not surprise me. Our Saviour compares his Church to the field in which tares and wheat grow together—to a net in which good and bad fish were both included; and where there is a mixture of good and evil, the latter will often glare ostentatiously upon the eye, while the former is hidden in obscurity from human notice. We do not expect to see the Church “a glorious Church, not having spot nor wrinkle, or any such thing, but holy and without blemish,” until the reapers at the end of the world shall separate the tares from the wheat, to be burned with fire unquenchable. If we truly love the Church of God, we must anticipate with solemn pleasure, though mingled with pain, the period when this purification shall take place, when the measures and the men which have tainted it with the corruption of earth shall be cast off, and nought but purity and splendour remain. Mingled indeed must be our emotions in looking forward to these scenes.—Even those of us who are now so busily engaged and so deeply interested in the Church, may then be found to constitute no part of the *Spiritual Temple*, “built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone.” How appropriate to our condition is the prayer of the poet:—

“Before me place in dread array,
The pomp of that tremendous day,
When thou with clouds shall come,
To judge the nations at thy bar,
And tell me, Lord, shall I be there,
To meet a joyful doom?”

For the present let us learn to regard pre-eminently the *real objects and interests of the Church*—the conversion of sinners to God, and the advancement of his people in holiness. While we attribute to accessory circumstances all the importance which they deserve, let us remember that in reference to the church, (if we may thus venture to apply the words,) “the things which are seen are

temporal, but the things which are not seen are eternal.” In the books which shall be opened on the last day, there will appear no record of Councils or Conventions, no notice of controversies however important, or of ambitious men however honored. In the record of some period which crowds the page of Ecclesiastical history with such things as these, all will perhaps be blank, save only the name of “one sinner that repenteth.”—*Episcopal Recorder.*

THOUGHTS.

Sometimes, when I have thought I did no good [by the sermons I have preached,] then I did the most of all: and, at other times, when I thought I should catch people, I have fished for nothing. *Bunyan.*

A CAUTION.—Bishop Burnet observes that in his day “*politics and party eat out, not only study and learning, but that which is the only thing more valuable,—a true sense of religion, with a sincere zeal of advancing that for which the Son of God lived and died.*” This was written near the close of the Bishop's life, during which he had had abundant advantages for learning the truth in the matter. Denominational partyism is as bad as any—being no other than the spirit that is rebuked with such earnestness and severity in the first chapters of the First Epistle to the Corinthians.—*Bos. Rec.*

GAMBIER OBSERVER.

GAMBIER, FRIDAY, NOVEMBER 11, 1831.

The address of Bishop Onderdonk of New York lately delivered to the convention of that Diocese evinces a good degree of the same activity and energy which so eminently distinguished his predecessor. It is too long to be conveniently inserted in our columns, entire.—Besides, most of its details are necessarily too local, to possess much interest for the generality of our readers. A summary of his Episcopal acts shows the following results, that, during the past year, he has ordained 8 deacons and 4 priests, instituted 7 Rectors, consecrated 4 churches, and confirmed 1,350 persons.—Twenty candidates for orders are reported; and in reference to “many others of most promising qualifications,” who are deterred from entering on a course of preparatory study by the want of means, he remarks,—“I would that they who have the means of lending a helping hand in such emergencies, could realize the amount of good in glory to God, prosperity to the Church, and all the blessings of religion to man, in both his social and individual capacity, which they are preventing, unless those means are liberally supplied.”

In relation to the mission at Green Bay the Bishop has the following paragraph:

“It is not unknown to the members of the Convention that measures were, a few months since, adopted at a public meeting of Episcopalians in this city, with a view to the aiding of the Domestic and Foreign Missionary Society of our Church, in that branch of its operations which comprises the mission at Green Bay. The Society had, last year, received the promise of Bishop Hobart, that he would recommend that mission to the special patronage of the Church in this Diocese. Cordially cherishing the views of the subject which led to this promise on the part of my predecessor, urged by the great wants of the Society in reference to this mission, and rejoicing at the reason I had to believe, that this object would concentrate the feelings and efforts of the clergy and laity of the Diocese, and unite, in harmonious co-operation, those who might otherwise be divided on the question of the expediency of our Church, in its present circumstances, engaging in foreign missionary enterprises, I unhesitatingly gave my sanction to the measures which have been adopted; and hope I may be allowed to anticipate their being generally approved, and liberally seconded, throughout the Diocese.

We add his concluding remarks in reference to the “Episcopal Press, and the two great causes which call most loudly for our present encouragement and support.

“I ought to bear particular and grateful testimony to the very efficient operations of the several Societies of our Church in this city, especially the Protestant Episcopal Press, to which I look as one of the most efficient and extensively useful agents in promoting the best interests of our Church.

And let me, my brethren, again urge the often warmly urged objects of *education for the ministry, and missionary operations*; and let me especially, ask your uniting with me in constant prayer, for the blessing of God on all proper measures for advancing the interests of the kingdom of His dear Son, our Lord and Saviour JESUS CHRIST.

NOTICE IS HEREBY GIVEN, that at a meeting of the Prudential Committee of Kenyon College, held at Columbus on the 7th of November, the Rev. M. T. C. WISE was duly elected Treasurer of that Institution, to whom all debts are to be paid and remittances sent.

By authority of the Committee,

WM. PRESTON, Secretary.

THE CONVOCATION.—In the late Convocation assembled at Watertown, Conn. we learn that the subject which chiefly occupied the attention of the Clergy, was a consideration of the best means of promoting true religion in their respective parishes, during the present period of religious excitement in the community. On this point there was great unanimity of sentiment among the Clergy. The subject of Missions, and the education of pious youth for the sacred Ministry, also occupied the attention of the Convocation, as connected with the best interests of religion, and the special duty of Churchmen. On these latter subjects the discussion was so interesting that the Rev. Mr. Holcomb desired that it might be continued publicly in the Church, from a conviction that the Laity would take no less interest in them than the Clergy. Accordingly the Convocation was adjourned, to commence its session in the Church immediately after the conclusion of public worship, and such of the congregation as chose to do so, were invited to remain. None departed. The subject was opened by an address from the Bishop, who was followed by addresses from the Rev. Dr. Burhans, the Rev. Mr. Hull, and the Rev. Mr. Barlow. The beneficial effects of the operations of the “Domestic and Foreign Missionary Society,” of the “Society for the Promotion of Christian Knowledge in this Diocese,” and of the “Church Scholarship Society,” were forcibly portrayed, and the discussion was listened to with the deepest interest and attention by the numerous congregation, till the hour of adjournment had arrived.

We consider the transactions of the Convocation as an auspicious conclusion of the Bishop's Visitation through the North-western part of the Diocese, to be terminated by a Convocation of the Clergy.—*Episcopal Watchman.*

Diocese of Kentucky.—The result of the application made to the Standing Committee in reference to the consecration of the Bishop-elect of Kentucky, is not yet known to us. The Episcopal Recorder observes, that it is requisite to obtain the affirmative votes of two more States in order to secure the requisite majority.—*Episcopal Watchman.*

Greensborough, Alabama.—Measures have been taken for the speedy erection of a Church at Greensborough. Funds have been raised to enclose the building, and presented whereon to build it, and a committee appointed to solicit from the Executive Committee of our Missionary Society the services of a clergyman. The congregation at Greensborough has been gathered through the exertions of the Rev. Mr. Miller of Tuscaloosa.—*Id.*

The Rev. Norman Pinney, late adjunct Professor of Ancient Languages in Washington College, has received, and accepted an invitation to the Church in Mobile.—*Id.*

Rev. Thomas H. Horne.—We have the high satisfaction to state, on the authority of a private letter, that the Bishop of London has collated to a prebend in the Cathedral of St. Paul's, London, the Rev. Thomas Hartwell Horne, well known to our readers as author of the “Introduction to the critical study and knowledge of the Holy Scriptures;—and to add, what will not be doubted by any who know his learning, assiduity and worth, that the preferment is bestowed, unsolicited, and expressly as an acknowledgment of the high sense entertained by the Bishop of the value of Mr. Horne's labors in behalf of Christianity, and especially of his “Introduction.” In addition to his high reputation as a scholar, an author, and a divine, (his principal work being a received text-book in theology,) Mr. Horne has deservedly endeared himself to the American Church by innumerable acts of kindness to her Clergy, while visiting England, and to others known to him only by correspondence, and by his deep interest in all her institutions. As we are quite sure that preferment could not have fallen on one more worthy, so we are confident that in no instance could it be more gratifying to American Churchmen.—*Banner of the Church.*

SECULAR INTELLIGENCE.

LATEST FROM EUROPE.

An arrival at this port from France has furnished the Courier and Inquirer with French papers to the 12th of Sept.

Disturbances amongst the populace of Paris, appear to have broken out, and to have continued for some days. They do not seem to have been serious.

A change in the Ministry is spoken of. It is said that M. Docazes, who was a Minister of Louis XVIII. will take the place of M. Perrier.

The cholera seems to have made an alarming progress. It is stated with much confidence that it has broken out at Vienna, at Berlin, besides committing dreadful ravages in Hungary. One account from Paris says.—“We begin here to familiarize ourselves with the idea of seeing this scourge soon reach us; considerably diminished, however, in its most dangerous characteristics, and we rely a good deal on the skill of our physicians.”

From Poland there is nothing definitive, on which dependence can be placed. The *Moniteur* of the 9th closes an interesting article on the late events in Warsaw, (which we will give to-morrow, should we have no later arrivals) with the following statement of the situation of the two armies at the latest dates from the seat of war.

“The head quarters of the Poles are established at one of the gates of Warsaw, and the different corps of the army are concentrated at a short distance.

Marshal Paskewitch who has been joined by a party of the division of Gen. Rudiger, is encamped at a distance of one or two leagues. Nevertheless it is not believed that he will attack. Until now there has been nothing but skirmishes of no importance.

Two corps have been sent off by the Poles, one to the Palatinate, of Poddubna, the other to the Palatinate of Plozk.

The first which is the most considerable is commanded by Gen. Ramareno.

This expedition by compelling General Galowin to leave Warsaw, has already given an opportunity to introduce into that place a tolerable large quantity of provisions, and thus to increase the means of prolonging the contest.

A report prevailed, however, that on the 27th, in the evening, the Russians had returned in force to Minsk, and that there was fighting there, notwithstanding it is certain, that the greatest portion of the Polish army—that which is leaning on the intrenchments of Warsaw—has not yet had a serious engagement. As it can hardly at present act on the offensive, barracks of wood are erecting for the troops under the cannon of the fortifications.

Such is the critical but still imposing state of the Polish army. What will be the issue of the heroic struggle? We venture to say that it is not yet decided, if order can continue to be maintained in the city, if the new head of the Government displays inflexible firmness.

WARSAW, Aug. 27.—The Gazette of Silesia contains the following news from Kalisz, dated Aug. 27.

The day before yesterday, some thousand Russian cavalry, commanded by Gen. Knorring, entered our walls. Every thing remains tranquil; the Russians pay for what they take. Were it not for the change of the eagle and of the functionaries, one would not suppose there was an alteration in the government. This body of cavalry is about to march on Czestochau, and will be replaced by infantry. Gen. Dombrowski is about to assume the provisional government.

It is stated that Warsaw will be summoned three times, after which the town will be cannonaded by all the artillery of the army until it has capitulated. A counter revolution has broken out in Warsaw: but the object of it has not been attained.

BORDERS OF THE RHINE, Sept. 4.—For fifteen days past the Cholera has prevailed without its being generally known at Vienna. We now learn that the Austrian Government has officially informed the Bavarian, that this disorder is making great ravages in the capital of the empire. The news of today and yesterday is, that this terrible disorder had broken out in Berlin, and that many individuals had been carried off by it.

It is stated from the head quarters of the Russian army which was on the 23d still at Nadarzyn, that on the 19th the Marshal had reconnoitred the enemy, but that night intervening before the troops arrived within a league of Warsaw, no engagement took place.

Yesterday evening the greatest part of the Polish army drew up in line beyond the fortifications of Warsaw. It is said that 10 or 12,000 men have been detached against Gen. Rosen, who has received orders to avoid a battle and to maintain his posts as near the enemy as possible. An attempt has been made to burn the bridge at Praga, but did not succeed.

General Rudiger is still in the environs of Radom; he has in his front a Polish division. Yesterday, it was said a brisk cannonade was heard in that direction. Gen. Kreutz will arrive here on the 28th. The arrival of his troops and those of Gen. Rudiger, will augment the army to 25 to 30,000 men. This reinforcement will, it is believed, be the signal of the close of the contest.—*Prussian State Gazette.*

From the Journal du Havre, of Sept. 12.

Private letters which we have just received from the Polish legation at Paris, contain the following passage: "Field Marshal Paskewitch has been beaten on the 30th of August by Gen. Skrzynecki, and compelled to quit the positions which he occupied in the neighborhood of Warsaw."

We are far from guaranteeing the truth of this agreeable intelligence, of which our other correspondents make no mention.

Cracow Aug. 23.—The last post that arrived here from Pizysucha (of Friday, Aug. 19) is said to have brought a letter with the following postscript:—"I have this moment learned that Gen. Skrzynecki has again taken the field."

ENGLAND.—The coronation of the King of England was to take place Sept. 8. The Duchess of Kent had declined attending the coronation with the Princess Victoria, because she was dissatisfied with the place in the procession assigned to the young Princess, the heiress presumptive to the crown.

The Reform Bill had passed through the Committee of the House of Commons. It is said that the several promotions and creations, which were to be made on the day of coronation, would strengthen the vote on the Reform Bill, and its friends.

The Rajah Rammohun Roy the Mahometan from Calcutta, had been introduced to the King of England. He appeared in the costume of a Bramin, with a turban, and a kabah of purple velvet, embroidered with gold.

GENERAL SUMMARY.

LITERARY.

The Rev. Alonzo Potter has accepted the Professorship of Moral Philosophy in Union College, Schenectady.

Dr. E. Geddings, of South Carolina, has been elected Professor of Anatomy in the University of Maryland.

At a meeting of the Board of Trustees of Transylvania University, Dr. Charles Caldwell was appointed Professor of Medical Jurisprudence in the Law Department.

New-York University.—The council of the University have obtained as a site for the Institution, the five spacious lots on Broadway, lying next North of Niblo's Garden, the whole extent being 137 feet by 200, or 37,500 square feet, and running through to Crosby-street. The situation is very well chosen. It is high, conspicuous, and is fast becoming surrounded with the residences of many of the most influential inhabitants of the city.

The National Debt.—We are informed that, in a recent cor-

respondence between the Secretary of the Treasury and the President of the U. S. Bank, it is stated that the whole debt of the United States on the first of January, will be less than twenty-five millions of dollars.—The United States own seven millions of the stock of the Bank, which at the present rate would produce upwards of eight millions, and if converted to this purpose, would reduce the debt to about 16 millions. Besides this fund, there will be in possession of Government at the period above mentioned, twenty millions in bonds, the whole of which, it is further stated, not only the Bank, but individuals offer to discount. The United States, therefore, possess the means of paying off the whole debt at any time they please! When this is done, the ordinary annual expenses of the government will require only ten or eleven millions, while the revenue, under the existing regulations will be upwards of twenty-five millions.

Machinery and Capital.—We copy the following extraordinary statement from the mechanics' Magazine, it speaks volumes.—"Mr. Cramshaw's iron works—Number of persons employed 5,000; annually expended for labor 300,000*l.*; number of horses employed 450; number of steam engines 8, each at 50 horse power, but going night and day, doing the work of 12,000 horses; water wheels 9 equal to the power of 940 horses; furnaces 84, each about 50 feet high and wide in proportion; forges 3, foundry 1, rolling mills 8, boring mill 1; annually used for mixing with the iron ore, iron stone 90,000 tons, lime 40,000 tons; annually consumed, coals 200,000 tons, gunpowder 30,000 lbs., candles 120,000 lbs. One hundred and twenty miles of train-railway have been laid down for the use of these works, besides which there is a canal of several miles, aqueduct, bridges, &c. Of train wagons, made chiefly of iron, there are many thousands. Mr. Cramshaw has lately built a castle for his own residence, in the vicinity of the works, which covers an acre of ground and contains 72 apartments; the locks and hinges alone cost 700*l.* There is a pinery attached to the Castle which is heated by steam, and costs 850*l.* yearly, an extensive granary also, that costs nearly as much.

Egyptian Railway.—A paper was lately read before a Scientific Society, in which it was proposed to connect the Mediterranean with the Red Sea, by means of a Railway across the Isthmus of Suez; which should be capable of allowing vessels of the largest burden to be propelled along it by means of locomotive steam-engines. Since the invention of Morton's patent slip, the ordinary crew of a vessel can place her, it is said, "high and dry," with great ease; and this being accomplished, it is evident that the most difficult part of the operation is performed, the slip or railway has only to be continued across the Isthmus, and the vessel, after traversing the plains of Egypt, descends again into her native element. With regard to the difficulties to be encountered, it is scarcely possible that they can be greater than those which were surmounted in the formation of the Liverpool and Manchester Railway: and, from the enlightened and enterprising mind of the present Pacha of Egypt, and the encouragement which he has given to engineers and scientific men, it is considered not at all improbable that the attempt will be made and the design accomplished.—*London Mis. Register.*

Steam-Boat Saw-Mill.—Two enterprising lumber merchants of Baltimore, have purchased a steam-boat, which they have converted into a saw-mill, and mean to ply about the water courses of Maryland, cutting, and cutting up the timber which has heretofore been without a market, for want of transportation, at the rate of 14,000 feet per day. A Baltimore writer calls the new establishment "one good stride more in the march of intellect;" we should think it merely a profitable mode of investing floating capital.

Snakes and Cabbages.—One of our subscribers has sent to our office a snake measuring 15 inches. He was discovered snugly coiled up in a cabbage which his domestic was preparing for the table. In dividing the cabbage with a knife she accidentally cut off his tail, and he, to save his head, precipitately quit his quarters and took to the open plain of the kitchen floor, where he was soon dispatched, after the manner of the women folk, with a broom. He is a formidable looking chap for his size, but hardly fat enough to make a rich gravy, even if it had been his fate to have been boiled to death in the cauldron. Drawn butter is considered, we believe, much more delicate than adder sauce, although some indian epicures prefer the latter.—*Boston Transcript.*

The French Government have despatched one of their ships of war to determine the latitude and longitude of the new island that has sprung up in the Sicilian Sea, between Girgentum and Pantalaria. They have sent also some eminent geologists to examine the structure of the Island,—an object of much curiosity in the scientific world, as hitherto no opportunity had been afforded of carefully investigating an island of this description, they having in all instances sunk back into the sea again before the opportunity was allowed for such examination.

Miaulis, the Greek admiral, who recently defeated the Egyptian fleet, seeing that the government wanted money, collected all the remains of his own fortune, and distributed it amongst the captains and sailors: "If I die," said he, "it will be useless to me: and if we are victorious, my country's safety will be to me an ample reward."

It is confidently asserted, that Earl Grey is consulting with the Episcopal Bench, for the purpose of curtailing the immense revenues of some of the Bishops. In future the income of a Bishop is not to exceed £5,000 a year, the surplus of his revenues is to go to a fund in aid of the building and repairing of churches and chapels. The two Irish mitres now vacant, are at once to come under the new arrangements.

Endless Power Machine.—An engineer of Richards, has, after fifteen years' study and labor, completed a machine which he calls the "Endless Power Machine," which is now in motion. This engine it is said, will supersede the use of steam

in all its various purposes. The inventor declares that his self-acting engine of 250 horse power will take a vessel round the world with the small quantity of two gallons of oil applied to its movements when required.—*Bath Herald.*

The Cumberland Presbyterians became a separate body about 20 years since. Their numbers at first were small, but they have increased with astonishing rapidity. At this time they have twenty Presbyteries, four Synods, and a General Assembly. Their efforts in the cause of education and in the promotion of revivals, are signally blessed. They have both local and itinerant ministers, who are zealous and active in the work of their Master.

The French are attempting to make every man his own printer—for they have lately brought out an invention by which printing is proposed to be taught concurrently with writing in the charity schools. The invention is the work of Mr. Barbier, who styles it "topographie d'ambulance;" he solicits the government to patronize his plan which has been approved of by the "Academie des Sciences."

Levy of Catholic Troops.—The following extraordinary statement is extracted from the *Roman Catholic Magazine*, for Aug. 1831, under the head "Rome," page 445.—"We have heard from good authority that his Holiness has, through the Nuncio, Monsignor Spadaccini, applied to the British Government for permission to raise a body of 10,000 troops in Ireland, and that the application has been successful."

Vermont.—William A. Palmer, the candidate of the Anti-Masons, has been elected Governor of Vermont, in joint ballot of both branches of the Legislature. Lebbeus Edgerton, (Anti-Mason) is chosen Lieut. Governor. The House of Representatives contains 105 Anti-Masons, 67 National Republicans, and 40 Jacksonians.—In joint ballot of both branches, the Anti-Masons having a majority of ten.

Professor Green of Philadelphia, on a late visit to Somerville, N. J. analyzed some of the copper ores found near that place, and discovered in them a large percentage of gold. The amount of gold in the ores of New Jersey, is, we hear, in a greater proportion than in many of those of North Carolina.

A young rogue named Crolius, hauled up at New-York for stealing a pair of shoes, affected to be a foreigner, and not to know any thing of the English language: he was acquitted—and being asked if he did not understand one word of English, calmly answered, "Not a word, your honor."

The Polish Volunteers.—The Washington Globe announces that by order of the President, directions have been given from the Department of State, to the U. S. Attorneys of the Districts of New-York and Philadelphia, to inquire into any infractions of the act of Congress, prohibiting the enlisting of men to serve any foreign nation, and to cause persons who have been guilty of a violation of the act to be presented according to law.

The last number of Blackwood's Magazine intimates a fear lest Lord Brougham should completely prostrate his intellect by his intense and unremitting application to the business of his office. "Castlereagh went mad and died miserably. Canning touched the verge of madness, and the cord snapped.—Brougham is tasking both his intellect and temper to a pitch far beyond either of them."

In the British House of Lords, Sept. 6, the Duke of Sussex presented a petition signed by 1,100 individuals, chiefly merchants and traders, praying for a revision of the criminal laws and an abolition of the punishment of death except for crime committed by violence.

Twenty Missionaries under the patronage of the American Board of Missions, are expected to embark from New-Bedford about the 15th of next month for the Marquesas and Sandwich Islands. There are eight preachers with their wives, a physician and his wife, and 2 printers.

Expedition to Liberia.—The Schooner Orion, now lying at Jackson's wharf on the point, has been chartered by the Maryland State Colonization Society, to carry passengers to Liberia. *Baltimore Gazette.*

At a meeting of the Select and Common Council of Philadelphia, Benjamin W. Richards was unanimously elected Mayor of that city for the ensuing year.

The Baltimore Gazette states that Mr. Nelson, of Frederick county in that State, has been appointed Minister to Naples, and is to set out for the Mediterranean on the 1st proximo. The object of this mission is, to obtain indemnity for spoils on our commerce. Not less than a million of dollars, it is said, are due for seizures made on vessels belonging to Salem.

The Hon. Chief Justice Marshall is still at Philadelphia, where he has undergone the operation of lithotomy. The last accounts of his health are very encouraging.—*N. Y. D. Adv.*

The Grand Lodge of Vermont and Royal Arch Chapter met at Montpelier on Tuesday the 11th ult. and voted not to give up their charters.

The Bishopric of Derry has been bestowed (without curtailment or spoliation) upon Dr. Ponsonby, Lord Bishop of Killaloe.

Dr. Bell has offered the munificent donation of 10,000*l.* to the Royal Naval School, England, on condition that his plan of education be adopted in it.

At a late "yearly meeting of Friends" in Ohio, the sum of \$7,000 was subscribed towards establishing a boarding school, to embrace, as far as possible, children of all classes of the society.

The Governor of Massachusetts, has assigned Thursday the 1st of December next to be observed as a day of public Thanksgiving.

Gen. William Barton, one of the most gallant soldiers of the Revolution, died in Providence last Saturday, at the age of 83.

POETRY.

From Blackwood's Magazine for September.
DREAMS OF HEAVEN.

By Mrs. Hemans.

Dream'st thou of Heaven?—What dreams are thine?
Fair child, fair glad some child!
With eyes that like the dew-drop shine,
And bounding footstep wild.

Tell me what hues th' immortal shore
Can wear, my Bird! to thee,
Ere yet one shadow hath passed o'er
Thy glance and spirit free?

"Oh! beautiful is heaven, and bright
With long, long summer days!
I see its lilies gleam in light,
Where many a fountain plays.

"And there unchecked, methinks I rove,
Seeking where young flowers lie,
In vale and golden-fruited grove—
Flowers that are not to die!"

"Thou Poet of the lonely thought,
Sad heir of gifts divine!
Say, with what solemn glory fraught
Is Heaven in dream of thine?"

"Oh! where the living waters flow
Along that radiant shore,
My soul, a wanderer here, shall know
The exile-thirst no more!

"The burden of the stranger's heart
Which here unknown I bear,
Like the night-shadow shall depart,
With my first waking there.

"And borne on eagle-wings afar,
Free thought shall claim its dower
From every sphere, from every star,
Of glory and of power."

O woman! with the soft sad eye
Of spiritual gleam!
Tell me of those bright realms on high,
How doth thy deep heart dream?

By thy sweet mournful voice I know,
On thy pale brow I see,
That thou hast lov'd in silent woe,
Say, what is Heaven to thee?

"Oh! Heaven is where no secret dread
May haunt Love's meeting hour;
Where from the past, no gloom is shed
O'er the heart's chosen bower:

"Where every sever'd wreath is bound;
And none have heard the knell
That smites the soul in that wild sound—
Farewell, Belov'd! Farewell!"

MISCELLANY.

THE SLEEP OF THE SHIP-BOY.—Saturday night, 12 o'clock. A remarkable occurrence on board this moment, induces me to take up my pen at this hour. The calm of this morning was followed in the afterpart of the day by a fine breeze, increasing to this time, which, together with the tide, has ushered us into St. George's Channel in fine style. A sprightly sailor boy about 15 years old, who has shown all the agility of a monkey in climbing the masts and running about the spars during the voyage, was sent up on the fore-top-sail yard an hour or two ago to sit and watch for the — light on the coast of England, about half way between St. David's and Holy Head. I happened on deck just now, and the call was made to the boy, "Jack, do you see the light?" Jack made no answer. The call was repeated a second and third time, but Jack was still silent. "He's asleep! he's asleep!" was the simultaneous and thrilling exclamation among the crew. "Up! and save him, if he is not already overboard!" was the order; for the ship rolled enough to toss him into the sea. And the next moment his ship-mates found him at his post, on the top-sail-yard, but snoring aloud in his sleep, as an accompaniment of the winds. "Sleep! gentle sleep!" said a king, or a king is said to have said,—

"Sleep! gentle sleep!
Wilt thou upon a high and giddy mast
Seal up the ship boy's eyes, and rock his brains
In cradle of the rude imperious surge—
And in the visitation of the winds,
Who take the ruffian-billows by the top,
Curling their monstrous heads, and hanging them
With deafening clamors in the slippery clouds,
That, with the hurly, death itself awake?
Canst thou, O partial sleep, give thy repose
To the wet sea-boy in an hour so rude;
And in the calmest, and most stillest night
With all appliances and means to boot
Deny it to a king?"

So slept our Jack, "upon the high and giddy mast, in an hour so rude," on the coast of the native land of the Bard of Avon, whose inimitable lines so long ago depicted this very case so true to nature. "Don't let the captain know," "don't let the captain know," was the word, and the captain probably will not know.—*New-York Observer.*

EMBALMING THE DEAD.—The most celebrated art with which the Egyptians were acquainted, was that of embalming

the bodies of the dead. The following detail, (says the Medical and Surgical Journal,) preserved by Herodotus, may not be uninteresting to our readers.

As soon as the individual died, the embalmers called on the friends and showed them several models of painted wood, shaped like mummies. The first kind were of exquisite workmanship, and bore a name which they were not permitted to utter; the second were less curious and rich, and the third still plainer. The friends chose such patterns as suited them, and agreed for the price. The embalmment, which probably varied, according to the external appearance of the coffin, was executed in the following manner: The brain was extracted, and the empty cavity filled with aromata and spices. The abdomen was opened with a sharp Ethiopian stone, and washed with palm wine, and spices reduced to powder, introduced. They then filled it with myrrh, cassia, and other fragrant herbs. It was then washed with a solution of fixed alkali, and left for seventy days, but not longer. At the end of this time it was washed anew, with a kind of gum, used by the Egyptians as glue, and enveloped in a cloth. The friends then received it, enclosed it in a coffin having the same form, and deposited it in the catacombs.

SLAUGHTER OF INFANTS.—"Mr. Mott assured us, that three-fourths of the children in Otaheite were wont to be murdered as soon as they were born, by one or other of the unnatural parents, or by some person employed for that purpose—wretches being found who might be called infant-assassins by trade. He mentioned having met a woman soon after the abolition of the diabolical practice, to whom he said, 'How many children have you?' 'This one in my arms,' was her answer. 'And how many did you kill?' She replied, 'Eight!' Another woman, to whom the same questions were put, confessed that she had destroyed seventeen! Nor were these solitary cases. Sin was so effectually doing its work in these dark places of the earth, that, full as they were of the habitations of cruelty and wickedness, war, profligacy, and murder, were literally exterminating the people. But the Gospel stepped in, and the plague was stayed.

INVETERATE IDLENESS OF THE NEW-HOLLANDERS.—A colonist had quitted a cottage to dwell in a more commodious house, which he had prepared for himself and family. A few of the savages took possession of the cottage during the rainy season, as a place of most luxurious shelter. But, rather than go a few steps from the door to collect fire-wood, they pulled the house to pieces, as they had occasion, till from the thatch on the roof to the last stake in the wall, they had burnt the whole tenement, and left themselves bare to the inclemency of the elements, which they had sought to avoid. They were then fain to flee into the bushes, and cover themselves with shreds and patches of bark.

POLITICAL AMBITION.—The late English minister, Canning, in conversation with a friend, remarked, that he had been induced to leave the Secretaryship of Foreign Affairs, and take upon himself the duties of first Lord of the Treasury, in consequence of having received a letter from an old friend of Mr. Fox, in which it was stated that Mr. Fox always regretted that he had not taken the Treasury Department, as there lies the patronage. "And," said Mr. Canning, "although I might have put a friend there, it is very different my asking a favor; or a favor being asked of me." "I am determined," he continued, moving his hand with a most emphatic gesture, "to hold the reins, while I live." He lived just fourteen days from that time.—*Tyerman and Bennet.*

Sir John Mason, Privy Counsellor to Henry VIII. spoke as follows, upon his death-bed:—"I have seen five princes, and been privy counsellor to four. I have seen the most remarkable things abroad, and been present at most state transactions for thirty years. After all this experience I have learned this, that seriousness is most commendable; temperance the best physic; and a good conscience the best estate.—Were I to live again, I would change the court for a cloyster; my privy counsellor's bustle, for the retirement of a hermit, and the whole time which I have spent in the palace, for one hour's communion with God.

REPARTEE.—The late Mr. Hall was peculiarly happy in repartee. Dr. Mason, of New York, (from whom we heard the anecdote) was zealously expatiating on the merits of Dr. Owen, as a writer:—"You must at least allow," he said to Mr. Hall, "that Owen dives deep." "Yes, Sir," was the reply, "He dives deep, and comes up muddy." Mr. Hall was ever ready, however, to do justice to Owen as a divine; it was to his prolix and perplexed style only that he referred.—*Eclectic Review.*

THE GARDEN OF FROMONT, six leagues from Paris, according to Silliman's Journal, contains 130 acres, and more than six thousand species and varieties of vegetables; many of them still new in France. Some of the green houses are two thousand feet in length, with glazed roofs, possessing all varieties of exposure. Many of the noble forest trees of the United States have furnished contributions to the nursery of this garden.

METHOD OF PREVENTING IRON AND STEEL FROM RUSTING.—This easy method consists in heating the steel or iron until it burns the hand; then rub it with virgin or pure white wax. Warm it a second time so as to melt and divide off the wax, and rub it with a piece of cloth or leather until it shines well. This single operation, by filling all the pores of the metal, defends it completely from rust, even though it should be exposed to moisture.

The best part of beauty is that which a picture cannot express.—*Bacon.*

MOUNT VERNON

FEMALE SEMINARY
AND BOARDING SCHOOL.

THE undersigned will open a Seminary for the reception of Young Ladies, on Monday the 7th of November next, on the following extensive plan, comprising all the solid and higher branches requisite for all the useful and practical purposes of Female Education.

Introductory Class.—Reading, Spelling, Writing and Arithmetic, \$3 per quarter.

Middle Class.—The above with English Grammar, Ancient and Modern Geography \$4 per quarter.

Junior Class.—Chronology, Ancient and Modern History, Rhetoric, Logic, Composition, Natural and Moral Philosophy, Astronomy and Chemistry, \$6 per quarter.

Senior Class.—Review of Arithmetic, Grammar, Geography, Chronology, History, Rhetoric, Logic, Philosophy, Astronomy, Chemistry, with Composition, Botany, Eloquence and Belles Lettres, \$8 per quarter.

There will be a public examination and Exhibition at the close of every term. Any scholar may enter either class, and pursue all, or such particular studies as may be desired. It is supposed that it will generally require two quarters in each class, to obtain a thorough knowledge of all the branches named in the regular course, much however will depend on the capacities, attainments and ability of the pupils.

Diplomas will be conferred on those who pursue the regular course of studies, and sustain a good examination.

Degrees will also be conferred on those who distinguish themselves in a partial course. Premiums will also be awarded to the two scholars in each class that shall sustain the best examination.

Rev. Professor SPARROW,
Hon. J. B. THOMAS,
Dr. T. BURR, } are appointed the Examining Committee.

The importance of an Institution of this kind (which is intended to be a permanent one,) and the advantages Mount Vernon possesses for its establishment, are, it is presumed, too well known to need enumeration. We shall only say, that it is a healthy and pleasant place, near the centre of the State, and in the vicinity of Kenyon College.

Particular attention will be paid to the morals, habits, and accomplishments of those committed to our charge.

E. ALLING,
MRS. ALLING.

Mount Vernon, Oct. 7.—1831

SCHOOL
FOR YOUNG LADIES.

MRS. C. SANFORD respectfully informs her friends and the public, that Miss D. WINSLOW has taken charge of her school, who will devote her attention to the instruction of Young Ladies in all the solid branches of Female Education.—Reading, Writing, Grammar, Geography, Arithmetic, Rhetoric, History, Natural and Moral Philosophy, Astronomy and the Use of the Globes. Price of Tuition from two to three dollars per quarter.

A few scholars could be accommodated with board in our family. Others might procure board in respectable families in the neighborhood. Price of board, exclusive of washing one dollar per week.

The Fall Term will commence on the first Monday of October next.

N. B. All books used in the school furnished if requested. Medina, August 18, 1831.

THE OBSERVER

IS PUBLISHED EVERY FRIDAY, AT
GAMBIER, KNOX COUNTY, OHIO.

TERMS.—Two Dollars per annum, if paid in advance, Two Dollars and Fifty Cents, if at the end of six months. No subscriptions received for a less term than one year. No papers discontinued until all arrearages are paid, except at the option of the publishers.

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